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Price, (\$3.00 in 6 months, or \$2.62 in advance.

Valuable Ethiopic Manuscript.

London Missionary Register, Dec. 1817.

When an intercourse with the Ancient Ethiopians, in order to revive its intelligence and zeal, was one of the important objects which the Church Missionary Society had in view in establishing Representatives in the Mediterranean, on Mr. Connor's joining Mr. Jowett, they will be undertaken, as soon as possible, to Egypt; one purpose of which will be, to open, with the aid of the Consul at Cairo, Mr. Salt, and through the Patriarch of Alexandria, a communication with Abyssinia.

Extract a passage from the instructions delivered to Mr. Connor, at the special meeting on the 28th of October, which introduce to our readers the description of an Ethiopic MS. lately come into the Society's possession.

Of the Abyssinian Church, it is

that most ancient Christian church laying claim to our especial regard. Surrounded, and continually encroached on, by Mohammedan zeal, it seems to stretch its imploring arms for our aid. It possesses the Holy Scriptures in an ancient and venerable form; but the copies of these Scriptures are in the gradual decay of the church, and are scattered, and mutilated.

It can present itself to the Christian world, of greater interest, or of more influence on that whole church, than the communication to it in rich abundance, of copies of that work, which they still reverence and prize, but of which there is now among the Abyssinians a great scarcity.

The good providence of God has lately brought into the Society's possession a MS. of peculiar value, a perfect copy of the first eight books of the Old Testament, in Ethiopic.

The Committee have offered to the British Foreign Bible Society, the use of this valuable MS. in order to print from it an edition of this portion of Scripture; and Mr. Lee has tendered his able services to this work. Other portions of the Ethiopic Scriptures are unexpectedly discovered themselves; and, by the blessing of our researches through the medium of Egypt, we do not but that, at no distant time, the Abyssinian church will be revived and restored by the multiplication of copies of the Divine word.

It has favored us with the following statement respecting Ethiopic MSS., a description of that which is come into the Society's possession.

It is remarkable, that, notwithstanding the great reputation of the Ethiopic Version, which has been learned in Europe for more than a hundred years, the far greater part of the Bible has never appeared in print. It is, indeed, that of Ludoif, the great scholar and grammarian, would printed many portions, and perhaps the whole of the Old Testament, had sufficient encouragement been afforded him: those times, neither the love of the superior desire of giving the word of life freely, had obtained an assent for the minds of men, sufficient to light so valuable a portion of the Scriptures. Still we are much indebted to Ludoif and his excellent coadjutors, both for the portions of Scripture which they did print, and for the elegant books which they left behind them.

However, remains to be done, in the interesting department of literature, which has now, for more than a hundred years, scarcely been so much as much less inquired into.

The first portions of the Ethiopic Scriptures that appeared in print, were the Psalms, and the Song of Solomon; edited by John Potken, A. D. 1513. In the New Testament was also printed, by some Abyssinian priests; and afterward re-printed in the London edition; but, as the Manuscripts used in common edition were old and mutilated, Editors restored such chasms as appeared in the text, by translations from the Vulgate. These editions, therefore, are not of much value, as they do not contain faithful copies of the ancient Ethiopic.

About the middle of the seventeenth century appeared in print, the Book of the Prophecies of Joel, Jonah, Malachi, and the Song of Moab; of Hannah (1 Sam. ii.); the Prophecies of Hezekiah, Manasseh, Jonah, and the three Children; Isaiah; and the Hymns of the Virgin Mary, Simeon; and the first four chapters of Genesis. In 1815, the British Foreign Bible Society published a re-edition of Ludoif's Psalter. This is the whole of the Ethiopic Scriptures hitherto printed.

It does not seem necessary here to state all the re-prints of the above portions of the Ethiopic Bible.

The help of the invaluable MS. which has been brought into the Society's possession, we are enabled, through the blessing of God on our efforts, to add something to the very stock above enumerated; and, what better, to multiply copies of the word of life, for the benefit of the churches in the East. This MS. contains the first eight books of the Old Testament, written in a bold and masterly hand, in Ethiopic on each page. The length of each page is that of a large quarto: the

width is not quite so great. The volume contains 285 folios, of which the text covers 282, very accurately written, and in high preservation.

From the Missionary Register, May 1818.

We are happy to state that the Ethiopic Manuscript (above described) is in the hands of a very competent Scholar at Oxford, who is transcribing it for the press. Types have been ordered from Frankfort on the Maine, to be cast from the matrices formerly belonging to Ludoif, and now in the public library of that city; permission having been granted for that purpose. It is well known that the form of these types is highly approved by the Abyssinians. In the year 1815, a MS. had been made at Paris, by the assistance of Baron Sylvestre de Sacy and Professor Kieffer; the result of which is, that the MSS. in Paris, together with the printed and MS. portions to which access may be had elsewhere, will enable the Society to complete nearly an entire copy of the Scriptures. The visit of Mr. Jowett and Mr. Connor to Egypt will probably enable them to make arrangements for obtaining copies of such portions as may be wanting.

FROM LATE GERMAN PAPERS.
[Translated for the New York Daily Advertiser.]

EMPEROR OF RUSSIA.

The Direction of the Bible Society of Frankfort on the Maine, have sent a letter to the Emperor Alexander, with the first annual report, to which the Emperor made the following reply in his own hand writing:

"To the Direction of the Bible Society of the free city of Frankfort on the Maine: The letter from this Direction, accompanied by the account of the celebration of the first anniversary, was handed to me in due time. As the members of this respectable and salutary institution are desirous to commune with me concerning their exertions and the happy result in the sacred cause of humanity.—I take pleasure in acknowledging my thankfulness, and to express the sentiment which animates me.

"The diffusion of the Book of the Divine Word, among all nations of the earth, this new Revelation of the invaluable Grace of God the Saviour, towards the human family, evidently aims at the completion of the sublime works of salvation. Happy he, who is instrumental in it; for he gathers first unto eternal life, that he who sows, and he who reaps may rejoice together.

"I do not merely say, that I have found this subject worthy of my attention; I say more; by this as my most sacred duty I am penetrated, because on it essentially depends the temporal and eternal felicity of those whom Providence has confided to my care. The Most High, in the clearest manner works in this thing. And not in Europe only and in the whole extent of the Russian Empire is the name of Jesus Christ, our Saviour and Master glorified, but it begins to be glorified even in the remotest parts and in all languages of the earth.

"The Bible Society of the free city of Frankfort, on the Maine, has already distinguished itself by the ardor with which it contributes towards the dissemination of the word of eternal life. Its report is an undeniable proof of its zeal.

"It is very pleasing to me to be able to declare my respect towards this society in general, and particularly to the members of the Direction. "ALEXANDER."
"Moscow, 29th Nov. 1817."

PRUSSIAN UNIVERSITY.

The King of Prussia has founded a University at Bonn, on the Rhine. On this occasion he declares: "Now that by the aid of the Most High, peace and order is restored in Europe, I have resumed that subject, [the education of the rising generation] which is the ground work of all true strength of a state, and highly important to the general welfare of my people. And I have earnestly resolved to bring the whole public concern and means of instruction and improvement in my countries, to as great a degree of perfection as is possible and commensurate to the grandeur of the object."

And farther, he requires that the suggested measures for the good government and usefulness of the University, be immediately put into operation, and whatever may promote "true piety, profound knowledge, & morals among the students."

In the University provision is made for Evangelical and Catholic Faculties.

AMERICAN BAPTIST MISSION.

From the American Baptist Magazine.

Extract of a Letter from Mr. WHEELLOCK, to one of the Editors.

Serampore, June 19th. Permit me to transcribe a part of my diary written since I arrived, and send it to you, my dear pastor. Calcutta, May 17th. Attended Bengalee worship this morning. After sermon, brother Peters arose, and made a very fervent prayer. He is considered the best of the native preachers, has a very fine commanding voice, and obtains much attention from the natives.—Between 9 and 10 o'clock, we went from the chapel to a Bengalee place of worship, made of bamboos and mats. Our English brethren, E. Carey, and J. Penney, accompanied us. And here we had another meeting, which lasted nearly three

hours. Four addresses were delivered, 2 by brother Carey, and two by the native brethren. Several hymns were sung, and several prayers offered. Though the speakers were barbarians to me, the meeting was highly interesting. I am quite at a loss to know how to give you any description of the place of worship, or of the assembly. I never beheld any thing of the kind before; and both are so unlike any thing of this nature in America, that I fear no language of mine can convey a correct idea to your mind. I can only say, that I believe the same gospel was preached as is preached there. The pulpit was composed of bamboos stuck in the ground, a little raised spot of earth. The house, which probably contain 150 people. Sometimes it was nearly full, but, perhaps, in a few minutes, the number of people would be quite reduced. Many were continually passing, engaged in their worldly occupation. They frequently stopped, and listened for a few moments to what was said, made their remarks, & went away. One said, 'The common people do this (preach) to get their bread.' Another, 'This is not right.' An old woman, who had listened some time, said, 'That is very true, that is very true.'

June 6. Towards night, I walked out with brother Penney among the native huts. They are principally built of mud and straw. One that was built by the owner's hands, entirely, to appearance, of mud, looked very neat. They are exceedingly numerous, and stand very close to each other. The natives are quite civil; indeed they are remarkable for their politeness. Some of the females were much afraid of us, and ran away as we approached them. It was affecting to behold their degraded condition. We went among some of the farmers! What a difference between them & our American farmers! I could scarcely believe that there were farmers. Their cattle looked very meagre, as if roughly treated, & quite small. All their cattle appear small, when compared with ours. How interesting would it be to our dear friends to walk here! what sensibilities would it awaken! O! how did I long to preach to them! the unsearchable riches of Christ! But alas! my mouth was shut. May I soon arrive at Burmah, and commence the acquisition of their language. Several years however will undoubtedly elapse before I can direct the poor Burmans to the "Lamb of God."

Brother Judson says truly, that "the thoughts of these people run in channels opposite to ours." We also went into a bazar, (market.) The noise and bustle reminded me of Boston market. Here again I have to remark, that a very striking contrast between the two was presented. I saw no meat at all. A few little fishes, fruit, and vegetables, were the principal commodities for sale. The people who sold things were seated on a mat spread upon the floor. A view of it only, I think can give you a correct idea of the bazar.

14th. Lord's-day. Spoke in the morning in the chapel; in the afternoon heard Br. Ward preach in Bengalee. About one hundred of the natives were present, 20 of whom are members of the church. Evening, heard Dr. Carey deliver a most excellent sermon, text Rom. xii. 2. Received a precious letter this evening from our dear sister P. It was truly refreshing. It is another proof, that our beloved friends have not forgotten us.

Tuesday, 16th. This evening received a packet of Magazines and letters from our beloved Dr. B. Never was I so affected before by a letter. It contained a hymn composed on our departure from America. Surely it is enough to draw tears from eyes which never wept before. Ah! my dear father, my dear mother, my dear sister, and did you feel thus pained at parting with your unworthy Willard? Oh! why should you weep? But I will not ask why? Nature loudly tells me why? I am not — — — Could you this evening witness the tears which have copiously flowed down my cheeks, you would be conscious that I am possessed of a nature similar to your own. But ah! while I weep for you, permit me also to weep for the poor heathen. Even now while I write, the horrid din of their music, at this late hour, (between 10 and 11 o'clock, at night) strikes my ears. Thousands of them are preparing for a grand festival of Juggernaut; which we expect to behold in a day or two. Let me then weep also for these wretched idolaters. And while a spark of life, or a drop of vital blood remains, let me labour for the salvation of their immortal souls. Oh! my dear Pastor, how great are my obligations to God, and to you! O that this evening I could express to you the gratitude I feel. While I live I humbly trust the Lord will enable me to pray for you. I have read a good part of your Magazine, and my heart rejoices at the cheering news it contains. I have had the pleasure of becoming acquainted with Rev. Messrs. Townley and Keith. They preach in Calcutta, and appear much engaged in the blessed cause of missions. While America manifests so much zeal in this glorious work, may immortal blessings be continually poured upon her. May she become a "mountain of holiness and a habitation of righteousness." How highly favoured is she already! And how highly favoured may we conclude she will be, if she continues to exert herself in the cause of God! Go on, my christian friends,

go on in the work of the Lord; nor cease from your noble and glorious efforts, while one fellow sinner is ignorant of the adorable Jesus. You shall not labour in vain. God is faithful; and in due time you shall reap, if you faint not. Expect not immediate success. This cannot reasonably be expected. Could you see the heathen, I am inclined to think that you would utterly despair of their conversion, did you not possess unshaken confidence in the promises of the eternal and immutable Jehovah. His word is settled in heaven. It must be accomplished. The gospel must prevail. The kingdoms of this world must become the kingdom of our Lord and Saviour Jesus Christ. The period must arrive, when "the earth shall be filled with the glory of the Lord." O, blessed era! I hail thee with delight. I lift my mournful eyes from this at present dark world, and look forward to thee with divine rapture. What cannot Omnipotence perform? When it ceases to be an attribute of our God, let us then despair of the success of his cause; yes, let us then, and not till then, despair of success in his cause.

June 18th. Witnessed the awful scene—the worship of Juggernaut. Dr. Marshman calculated that there were at least 500,000 people present. As far as the eye could reach, and much farther, the ground was covered with them. It seemed as if you might walk upon their heads. A number of baskets of flowers and fruit, were brought as offerings; and, when they appeared, the people set up an universal cry of approbation. But when Juggernaut himself was brought out, every eye was turned towards him, and every individual, as it were, was engaged in acts of adoration, and in demonstrations of joy. They put a rope round his neck, and hoisted him on a high pedestal, whence he might be viewed by the surrounding thousands. The people now appeared mad, which madness increased as the Bramins uncovered his majesty; (for he was covered up with two cloths around his head; and it seemed as if he must have been smothered.) After he had been exposed awhile, they sprinkled him, by turning water into a sort of shower bath, held over his head. And when they had well bathed him, and his wife and child, who were by his side, they anointed him;—and this immense concourse dispersed. What a scene was this!!! Oh! that American Christians could realize it. How would their hearts bleed for the poor Heathen!

You will not, dear sir, cease to pray for your very affectionate

E. W. WHEELLOCK.

From the Religious Remembrancer.

CHEROKEE MISSION.

Extract of a letter from the Rev. AND HOYT, to Robert Ralston, Esq. of Philadelphia, dated Brainerd, Cherokee Nation, June 10, 1818.

VERY DEAR AND MUCH RESPECTED FRIEND—Yours of July 17, and the clothing prepared by some of the benevolent Ladies of your city, arrived on the 8th inst.

I shall not attempt to describe my feelings, or the feelings of my family, at the reception of this very seasonable supply. Every article will be of use in our numerous family, and many of the garments were needed the very moment of their arrival, to clothe (if not the naked) those that were nearly so. The Tracts will find readers here in this wilderness, and the several reports you so obligingly forwarded have cheered our hearts. We have been particularly delighted and animated by the first report of the Philadelphia Sunday and Adult School Union.

The value of the contents of this box was greatly increased by the circumstances under which they were procured and forwarded. If the piety of Dorcas was evinced by the coats and garments which she made to clothe the needy under her eye, can we say less of those benevolent sisters who have done the same for the destitute whom they have never seen? To the precious children of our charge we could and did say, Behold the effect of the religion of Jesus—that religion which we teach and recommend to you and your people.

You can scarcely conceive, my dear brother, what a help it is to missionaries among the heathen to receive supplies in this manner—not merely nor chiefly as supplying their temporal wants, relieving them in their bodily labours, which is indeed a great help, chiefly as exemplifying the excellency of our most holy religion. Such conduct commends itself at once to the conscience of the rudest savage, and he is convinced that they who do such things are seeking his best good.

Such assistance is also encouraging to us in another respect. The expense of feeding so many children in this wilderness, and clothing such as have not relatives to clothe them, must necessarily be very considerable; and (through the weakness of our faith) we have sometimes been ready to fear that those on whom we depend for funds might think the sum too great to justify the continuance of this school and the establishment of others, according to the wants of this people. But when help comes from such unexpected quarters, our faith and hope are strengthened.

Hitherto the Lord has helped us: and

we verily believe the time to favour our red brethren has come. The desire to have their children instructed is evidently increasing in this tribe, and we believe also in the neighbouring tribes.

The children with us make great improvement. We think them some of the finest children in the world.

I send you a sample of the writing of one who has been in the school only five weeks, and of another who has been with us but five months. They came from the deep shades of the forest, and neither of them could speak a word of English when they came.

Most of the children that have been with us as much as six months, have committed many questions of the catechism, several passages of scripture, the ten commandments, and eighteen or twenty psalms and hymns, which they sing with accuracy to as many different tunes. Almost all of them are remarkable for their fine voices and readiness to learn to sing.

They are obedient, apt to learn, and acquire habits of industry much more readily than we expected.

Already has the Lord in his abundant mercy visited some of them with his renewing grace, and others are daily praying that they also may be made partakers of this blessing. In short, humanly speaking, nothing is wanting but men and money to bring this long neglected and abused people, out of the dark shades of ignorance, sloth and wretchedness, into the light and liberty of the civilized nations of the earth. And if means are perseveringly used, have we not reason to believe that He who "tasted death for every man," will continue the influences of his spirit, and bring, at least many of them, into the light and liberty of the sons of God.

Do grant us an interest in your daily prayers, and continue to give the poor Indians a place among those that are benefited by your active benevolence.

If you have another occasion to forward supplies to us, I will just observe, that a few Bibles to distribute to our scholars, and the black people who are taught in our Sunday School, would be very acceptable. There are also a few others in the nation who can read and to whom a present of a Bible might prove a blessing.

With Christian regards to your dear family, and thanks for your many past favours, most sincerely yours in the bonds of the gospel.

Mr. R. Ralston.

From the same, to a Young Lady in Philadelphia.

DEAR SISTER IN CHRIST—Yours of the 28th June, informing me that in consequence of information from the Rev. N. Patterson, clothing, &c. had been prepared, and would be sent, to supply the wants of our school, was received, together with the articles on the 8th inst.

I take the earliest opportunity to acknowledge the receipt of them, and to express our gratitude to the Giver of all good, and to you and the other dear sisters who have been the kind instruments, for this very seasonable supply for our half naked children.

You must have expected they would reach us much sooner, and had you known our great need and their delay, you would have regretted that they were not hastened on. But they came to us just at the right time. Our covenant God knows when to give, and when to keep back. And he often brings his people to such straits, that they know not which way help can come, and then sends it in a way least expected that they may see, feel and acknowledge his hand.

That you may see how much we needed your charity, I will give you a brief account of our female help. My wife, three daughters, and the wife of Mr. Hall, schoolmaster, were considered as no more than sufficient to perform the labour of their department in this numerous family. Mrs. Hall's health was so poor during the summer that she could afford little or no assistance. Early in October, she was taken out to Tennessee for her health, expecting to ride as far as Knoxville, and to return soon. My eldest daughter went with her as a companion and nurse. Such was the state of Mrs. Hall's health, on her arrival at Knoxville, that it was thought unsafe for her to return, or to be left without my daughter. They both staid, and are there still. Soon after their departure we received permission to enlarge our school to one hundred. With an increasing family and decreasing help, our females soon began to sink under their accumulating labor, and to save life and recover health, were obliged to slacken their hand.

Now what was to become of the institution; more dear to us than life itself? We had promised to clothe the poor children; a failure might create dissatisfaction—the children might be withdrawn, and who could tell where the evil would end.

The cause of missions is the cause of God. He has taken the work into his own hands, and whatever instruments may be employed, He will show that the excellency of the power is of him, and not of us. More than half a year ago he moved your hearts to prepare the needful supply; at the moment of pressing need He caused it to be laid to our head, without a care or

thought on our part. "Why take ye thought for raiment? consider the lilies of the field." "Your heavenly Father knoweth that ye have need of all these things."

You say, "We shall be anxious to know if the garments are useful." Every article, to the last needle and button, will be useful—and not merely useful articles needed, but, more especially, coming to us in this way, they exemplify the religion we teach, and powerfully commend it to the consciences of men the most ignorant. This is the very thing needed amongst this people. Ever since they have had white men for their neighbours, they have been exposed to the depredations of the lawless. And every species of fraud and injustice has been practised to deprive them of their property and dispossess them of their lands. The missionary needs some unequivocal testimony, brought down to a level with their capacity, to show that he and his supporters are actuated by very different motives—that he does indeed seek them, and not theirs. Your unsolicited charity is this very testimony—and we trust in God that it will be productive of lasting good.

You cheer our hearts by mentioning the formation of a cent society, &c. for the purpose of educating a youth of the Cherokee Nation. May the blessing of God rest upon the society—and may every member experience the fulfilment of that precious promise, "He that watereth shall be watered himself."

Whatever sum may be given by the society we shall with pleasure give them the privilege of naming a child, and will endeavour to select one that may hereafter do honour to the Society.

Money for this purpose may be transmitted to Jeremiah Everts, Esq. Treasurer of the A. B. C. F. M. Boston—or, if more convenient for you, by your dropping a line to Mr. Everts, he may direct it to be deposited in one of your city Banks, from which we could draw it by selling a check to some merchant in this vicinity.

Be assured my dear sister, (for so I must be permitted to call you,) that you and your fellow helpers in this charity have done us much good. May the Lord reward you all an hundred fold in this life, and in the world to come, grant you the unspeakable happiness of hailing as fellow heirs of eternal glory, many of our red brethren, converted to Christ by means of your benevolence. Please to present our thanks and Christian love to every individual. I would add a few things respecting the present state and prospects of our mission, but my sheet is full, and it may perhaps answer the same purpose to refer you to E—D—, to whose care I direct this, not knowing the street or No. of your place of residence. Accept the Christian salutation of all the mission family, including that of your unworthy brother in the bonds of the gospel.

—Miss S—W—.

From the same, to another Young Lady in Philadelphia.

MY DEAR FELLOW HELPER IN THE GOSPEL, Yours of July 3d, together with the articles therein specified, arrived on the 8th inst. all safe and in good order. Do not regret their long delay—they came in the best time. Our great Provider, who never suffers his children to want any good thing, knew it was best for us to be left without this assistance until our circumstances were such as to make us feel our need of your charity, in those very articles which He had before moved you to prepare. Ready made clothing must always be very useful to a mission like ours; but from a variety of causes they were peculiarly acceptable to us at this time; these I have briefly stated in my letter which accompanies this to your friend. As you have been co-partners in your labor of love to us, I conclude you will be mutual sharers in our communications to you, and if so, it will be unnecessary to repeat here what I have written there.

You did well in sending some of the cloth unmade, as you could not know the size of the children. The garments suited the largest scholars, for the small ones we could make of the cloth sent in the piece. Should you and your pious neighbors deem it a duty and a privilege, at any time to repeat this labor of love, it may be of use for you to know that our children are of all ages from five to twenty, and that the winters here call for the same kind of clothing that they do in Pennsylvania.

You mention receiving an account of this Mission, from Mr. Patterson, I will add a few words respecting the Lord's dealings with us since Mr. Patterson left us.

Two since that time have been added to the visible church, and we hope one or two others to the invisible. One of our scholars, a very amiable girl of promising talents, aged about sixteen, gives satisfactory evidence of a saving change, and is to be baptized the last Sabbath of this month, which is our communion day. All who have been admitted to the church (for aught that appears) walk worthy of their high vocation, and our hearts are refreshed from time to time with evidence of their growth in evangelical principles and piety.

You will rejoice and unite with us in giving thanks and praise to our covenant God for these his early blessings on this infant mission, and add your fervent prayers that what we have witnessed may be but the first fruits of a plentiful and glorious harvest. We do indeed look for, and confidently expect to see, greater things than these.

The general state of our school has been prosperous, and the desire to have their children instructed is evidently increasing amongst this ignorant and too long neglected people.

You would be surprised to see what improvement these young plants of the forest make as soon as they are brought to feel the genial light and heat of instruction. In

a few weeks they appear new creatures—and we can scarcely believe they are Indian children, or that we ourselves are in the midst of a tribe of natives. Doubtless we have some partiality towards them, but we really think them some of the finest children in the world.

We have two classes reading in the Testament, and one that has commenced arithmetic. Most of the children that have been with us as much as six months, have, beside their school lessons, committed many questions in the catechism, several passages of Scripture, the ten commandments, and eighteen or twenty psalms and hymns, which they sing with accuracy to as many different tunes. Their voices are delightful. I enclose a sample of the writing of one who has been in school but 5 months, and when he came could not speak a word of English.

It will indeed require a large sum to feed, clothe, and teach the children of a nation—but could the Christians of the United States, view this field as we do, standing in the midst of it, we think they would not hesitate a moment on the question of expense.

Let as much money be granted as has been expended in a savage war—let the children be taken up in a body at once, and thus cut off the channels by which ignorance, superstition and prejudice, have descended, and in a few years we might expect to see this whole tribe renovated. From these a host of missionaries and school-masters might be raised up, not only to carry on the work among themselves, but to assist in extending these blessings to the unnumbered tribes of the west—and, ere long, we might expect to see the blessings of Christianity and civilization extended to the Western Ocean. "The wilderness and the solitary place would be glad for them, and the desert rejoice and blossom as the rose." Did as fair a prospect of increase open to the men of this world, the enterprise would not be suffered to fail for want of capital. And, in this case, we fondly hope the children of light will prove themselves at least nearly as wise in their generation as the children of this world. Should the American church come forth in her strength to this work and labor of love, I have no doubt but many who are now past the meridian of life, might see it mostly accomplished. The silver and the gold are the Lord's, and if, as we fondly hope, the time to favor this people has come, He can easily supply the funds.

In respect to your charity which has been the occasion of these lines, no doubt the Lord has approved your work and labor of love for these dear immortals. Do present our warmest thanks to all who have aided in this charity, and assure them of our fervent prayers, that He who said, "It is more blessed to give than to receive," will reward them according to the desire of their hearts.

Accept the Christian salutations of all the mission family, including your much obliged brother,

—Miss E—D—.

DOMESTIC MISSIONS.

From the Connecticut Courant.

TWENTIETH ANNUAL NARRATIVE OF Missionary Labors, performed in various parts of the United States, under the direction of the Trustees of the Missionary Society of Connecticut.

[Concluded from page 42.]

The Rev. Nathan B. Derrow, was employed thirty weeks in Ohio and Indiana. During this period he travelled two thousand seven hundred and thirty miles, and preached one hundred and sixteen sermons. He assisted in the formation of a Bible Society, and was instrumental of establishing several Bible classes. He observed that as the number of ministers of the gospel increased, there was an increased attention to gospel ordinances.

The Rev. Orin Fowler, received an appointment for a year as a Missionary to the State of Indiana. He was ordained for this purpose, at Farmington, in June last, by the North Association of Hartford county, and immediately set off on his journey. His travels were by the way of Buffalo to the Connecticut Reserve. On his journey, he preached and visited as occasion offered. In about six months he travelled two thousand one hundred and eighty-three miles; preached one hundred and twenty-nine sermons; visited two hundred and fifteen families; and admitted fifty-nine persons to the privilege of church membership. His circuit included ten counties, in the middle and eastern parts of the State, until about the 12th of Nov. when he turned his course towards the Wabash, where he expected to continue two or three months; and then to return to the field which he had before occupied.

In every direction the people were anxious to hear the word preached. Though he preached almost every day, and conversed constantly in families, without giving himself time to study scarce an hour, yet he was able to supply but few of the pressing invitations. Many of his hearers of both sexes travelled through the woods, eight, ten, fifteen, and some twenty miles, on purpose to hear preaching. So urgent were the people from all quarters, that when he last wrote, he had made appointments for seven weeks forward, in nearly as many different counties; and also made arrangements to administer the sacrament three times, and to form two churches within the same period. He made it his constant practice to visit families, converse and pray with them. This he thought the most effectual kind of preaching in that country.

The anxiety of the people to see more Missionaries was surprisingly great. He was often desired to thank the Missionary Society, and to request that more Missionaries might be sent. While their trials and

difficulties in the wilderness must be necessarily great, the prospect of usefulness is bright. He had taken a circuit of sixty miles, and had already seen the good fruit of his labors. The people have been in that country for so short a time, and are in so low circumstances, that the most to be done, for years to come, must be done by Missionaries.

The Missouri Territory has opened a vast field for missionary labor. The Rev. Timothy Flint, was stationed at St. Charles, on the Missouri River, and labored in adjacent towns. He also added Green's Bottom, a new settlement ten miles above St. Charles, to his missionary station. He was not however confined to these places, but itinerated up the Missouri and the Mississippi, and frequently crossed these rivers, and preached every opportunity when the people could be collected. The situation of the people where he travelled, he represents as being generally deplorable. Many of them live and die without any thought of eternity. So engaged are they in making new settlements in the woods, that they seem disposed to regard nothing besides. But with respect to many it is otherwise. They are willing to hear instruction from God's word. He took a peculiar satisfaction in distributing the Bible; and in seeing, in his extensive circuits, the Bibles which he had distributed, and in hearing from the people their cordial expressions of gratitude to the benevolent donors. "I could give," he observes, "a thousand details of the evident good resulting from this blessed charity." One striking instance he mentions of a young man, the son of a hardened unbeliever, and a champion among that class of men. He had received a Bible, had read in it, and from reading it was persuaded that it was his duty to attend public worship. His father was angry, and gave him his choice either to give up his Bible and public worship, or leave his house. The father was very wealthy, and the young man just married and unprovided for, but he chose the latter. He left his father's house, and was under the necessity of making great exertions to support his family; and declared that he was determined to cling to his Bible at the risk of all consequences. Mr. Flint took many of his missionary tours on foot. He travelled eighty miles in a week; crossed the Missouri sixteen times in seven weeks, and sometimes when the crossing was very hazardous. He assisted in the instalment of the first Protestant Minister that has been known to be settled west of the Mississippi, and north of the Arkansas. In his excursions he saw many families from Connecticut; & things appeared more encouraging than in any part of the country he had seen.

The Rev. Salmon Giddings, is stationed at St. Louis, Missouri; but makes frequent excursions into the country to preach the gospel, and has formed several churches. In Bellevue is a church which he was instrumental of gathering. In returning, to this place after a year's absence, he was received with the highest expressions of esteem and joy. The church had increased in numbers, and retained its purity. Christian professors honored their profession. He also gathered a church at Richmond. When he first visited this place the people were opposed to gospel institutions; but they soon became friendly to gospel order, and ready to subscribe liberally for its support.

In various places he preached to attentive audiences. His tour through the country was greatly encouraging. God appeared to be silently working on the hearts of the people. There was an increasing attention to divine things, and an earnest desire to enjoy the means of grace. In a letter of late date, he says he had preached regularly at St. Louis, since his preceding communication, except that every fourth Sabbath in each month, he preached in the country. He had instituted a Sabbath School in St. Louis, which was well attended, and he preached a lecture every Sabbath and Friday evening. There appeared a more than usual attention to the things of religion. A number were deeply distressed on account of their sins, & some were rejoicing in hope that they had met with a saving change. The people were about to erect a house for the public worship of God.

The prospect of good in that country, arising from missionary labors, he thinks, is daily increasing, as is the call for more Missionaries. God has not suffered the labor which has been betowed on his vineyard to be in vain. The fruits of it are already seen; and "may we not hope they will continue springing up, and ripen for years to come? People in the country are surprised at the alteration in St. Louis, within two years; and alterations for the better are visible in almost every place where missionary labors have been bestowed. Seven churches are already formed in that region. One of them has a pastor, and another a minister residing among them. The remaining five are dependent altogether on Missionaries for a supply. The two most distant from each other are not less than one hundred and forty miles apart. "These destitute churches," says Mr. Giddings, "are calling on me for preaching, and consider themselves as under my pastoral care. I can feel for them, and pray for them, and that is the most that I can do for some of them."

The Rev. Elias Cornelius was appointed, by the board of Trustees, a Missionary to the city of New Orleans. On his way to that place he performed missionary duties, and arrived there Dec. 30th, 1817, after a journey of three thousand miles. This city contains thirty thousand inhabitants, and has but one Protestant minister. The population chiefly consists of French, who seem to have no idea of the sanctity of the Sabbath. The day is devoted to business and pleasure. There are thousands of English and Americans there; and the number is annually increasing. The pious, of different denominations, had long been waiting for some one to break to them the bread of life. And, forgetting the peculiarities of party, were ready to rally around any evangelical minister of Christ, and lend him their support and prayers. "Hence," says Mr. Cornelius, "they received me with joy and gratitude, and looked together to hear me preach; and never was I more gratified with the attention of any people. The utmost order and solemnity were observed, and not unfrequently the silent tear evinced that some hearts, at least, could feel."

He was treated with great kindness and hospitality; and was instrumental of forming a regular church & congregation, which have obtained an act of incorporation from the Legislature. By these he was earnestly importuned to tarry, and take the pastoral oversight of them. This he felt himself under a necessity of declining, and directed their attention to Mr. Larned, who was soon expected in the city, acting under a commission from the General Assembly of the Presbyterian church.

Mr. Cornelius preached steadily and frequently to the people previously to the arrival of Mr. Larned, which was nearly two months. After this, and about five weeks previous to his departure, he turned his attention more particularly to other parts of the city; and preached in the hospitals, in the jail, to seamen, and to a congregation of two hundred Africans.

His visits to the hospitals were frequent, and deeply interesting. Here were people huddled together of all descriptions, and attended with various diseases. To the sick and dying, Mr. Cornelius was a comforter, a comforter, and frequently with his own hands administered both clothing and nourishment to their bodies. Through his influence, the internal regulations of the hospitals were considerably improved, and the condition of the sick greatly ameliorated.

From the sick, the dying, and condemned, he turned his attention to seamen. He preached in a ship, which was lying in the harbor, to as many as could be collected, the cabin of which was filled with sea Captains; and he had the pleasure to find the assembly attentive, solemn, and affected. And his congregations of Africans were no less solemn and attentive under the preaching of the gospel.

The various scenes through which Mr. Cornelius passed, in the discharge of his laborious duties, were of the most affecting kind; but he had the satisfaction of being hopefully the instrument of much good both to the souls and bodies of his fellow-men. The arrival of Mr. Larned was an occasion of great joy to the friends of religion. His labors were highly acceptable; and the church and congregation harmoniously invited him to settle with them in the gospel ministry. This invitation he accepted; & a house for the worship of God is soon to be erected.

On the whole, Mr. Cornelius thinks the moral state of the city is improving, and that the cause of religion is rising. The Monthly Prayer-meeting is attended with increasing interest; a Sabbath School is established; a Female Praying Society; a Female Orphan Society; a Bible Society; and increasing exertions are making to replenish its treasury. A Female Domestic Society has also been recently instituted, the object of which is to procure a well qualified minister to labor among the poor and sick, in the jails and hospitals.

The Rev. Samuel Royce, was appointed a Missionary to the State of Louisiana. He is stationed at Alexandria, which is situated on Red River, at the head of steam boat navigation. This river is about one hundred miles above New-Orleans, and empties into the Mississippi from the west. Here he has spent the most of his time, and has accepted an invitation to settle in the gospel ministry.

On his journey to this place, he preached much to destitute congregations. He crossed the Mississippi at Baton Rouge, and since that time, he observes, he has been on ground never before trodden by a Protestant Minister, except a few who were very illiterate. He made excursions into the country to preach, and visited Natchitoches, which is eighty miles above Alexandria on the same river. The inhabitants of this place are a mixture of Americans, French, Spaniards, Indians, and Negroes. The language of these is mixed in all possible proportions.

A woman, who was brought up in New-England, and who had been some years in this place, was informed that there was a minister in town; she sprang from her seat, clasped her hands, and said she had not heard so good news since she had been in that country.

Many of the people were desirous of settling a minister, and expressed their regret that he was engaged. Numbers of his hearers, in this place, had never heard a sermon except from a Roman Catholic; & had never before seen the face of a Protestant clergyman. Yet they did not know that greater religious privileges were enjoyed any where, than what they enjoyed. Some, however, were sensible that they were perishing for lack of knowledge. He was frequently asked, why no minister was ever before sent into that country, & whether it is probable that any others will be sent.

Infidelity has spread wide its baneful influences. A great cause of this is, that there have been no ministers of the gospel there, for whose talents and learning the people had any respect. Yet there are a few pious people scattered through the country, some of whom have been long separated from religious society. When he met with such, their countenances and tears, more than words, expressed emotions easier to imagine than describe.

His mission has gladdened the hearts and encouraged the hopes of God's children; and some have been brought to think serious-

ly of religion, who had neglected it. The Trustees have now a summary of the labors of those who have been employed under their direction; but a general view which they call on this subject, for it would require volumes to enter on a particular detail of the labors of the Trustees, who have been faithful and diligent, in the great and important work involving upon them; and their labors have been attended with as great success as any reason to expect. The number of converts is numerous, and the laborers truly is plentiful, and the laborers must give to each but little. But the field is all-important, and has been instrumental of producing gospel order, of the moral and civil interests of the people, and of comforting the God's dear children. In every place Missionaries have gone, they have joyfully received, and hospitably entertained; and in almost every letter, the people are presented to the Trustees, Missionaries, to feed their souls with the bread of life.

In the foregoing Narrative, respecting the administration of the Trustees, and the Labors of visiting families and schools, generally omitted, for the sake of brevity to avoid repetition.

Brethren, the time is come when Lord's house must be built; and to do this, much expense must be incurred, and who is there who does not share in the honour and blessedness of work? It is presumed that none of the poorer for all they have given purpose; yea, that they have had prosperity, for there is that which yet increaseth; and there is that which more than is met, and it tendeth to But even if the reverse were the case, who would not cheerfully make sacrifices to accomplish this glorious work? Think of the multitudes scattered in wilderness, and perishing in ignorance, their children growing up without religion in the most important knowledge, you must be sensible of the necessity of continuing, but increasing your efforts. The country is rapidly increasing, and an increased number of Missionaries necessary to do the work, which a number could a few years ago have done. The constant cry is, "Send us more missionaries." The Trustees would send them, but they must have a mission; you must give an income. In former years, they have to the full extent of their funds, some have anticipated your bounty the year past, they expended more than ten thousand dollars more than their income. What you give to build up Zion is laying to the Lord. It is laying up a treasure for your children which shall not be offered to him and a pure place.

With your charities let your daily ascend up to God, that he will accompany the labours of Missionaries more abundant success; and that they may spread the knowledge of the Redeemer may be abundantly successful until from the rising of the sun, to the setting of the same his name shall be glorified among the Gentiles, and in every place shall be offered to him and a pure place.

JONATHAN BRACE, Chairman.

From the American Baptist Magazine.

"WHEN THE RIGHTEOUS ARE REVIVED, THE PEOPLE REJOICE."

Extract of a letter from a respectable Vermont, to one of the Editors.

MONTEPELIER, Nov. 8. Having occasion to be present at the meeting of the Legislature, on the eighth ult. being the anniversary, I send you the following account.

The day the assembly met was most pleasant, the concourse great, and the usual religious solemnities, the audience solemn and attentive. In the evening assembly convened in the state-house, a discourse from Brother E. of Rockingham, after the exercises, the Rev. Mr. W. minister of the place, arose, and made great advantages his people derived from ago (a time of a reformation in his place, which he had more than a hundred years ago), from the faithful labors of his friends, of the legislature, in conference, other meetings, during the session; and cited the same faithful services during the continuance in the place.

Mr. W. has a number of conferences, and meetings established in the course of the village, which are well attended by people, and by many of the legislature. Both evenings, conference is attended. State House, and ever since the Legislature has been in session, on that evening the hall has been crowded. Men of various ranks of ward, and pray and exhort with great fervor. On one of these evenings, at a time when men from every part of the State were present, the scene became highly interesting, though a time of no special revival of religion. I was filled with pleasing admiration, by the prayers and exhortations of Counselors, representatives, Secretary of State, Judges of the State, and from some of the ablest attorneys. And what was truly pleasing, appeared to speak for the sake of making show, but from the heart, with great solemnity, and in gospel simplicity. Their theme was the cross of Christ, the dangerous state of our man, the necessity of a new heart, the holy life; the great obligation of professing as examples to others, and the importance of all being prepared for a day of judgment. To myself, can these be members of a State legislature, where the intrigues of worldly policy, a contempt of the humiliating doctrines of the Gospel are supposed to prevail?

His Excellency the Governor, and the Lieut. Governor, appear to be men of a true sobriety, who instead of affecting a courtly hauteur, are punctual (when their duties will admit) in attending these meetings, as well as the regular worship of Lord's day. In this venerable body, it is not under the necessity of concealing religion, to be respected. But such is the influence of the gospel in this Legislature, a man of undoubted piety is sure to be on that very account.

ENGLISH AND IRISH BISHOPS.

Mr. Willis.—The following table, containing a list of the English Bishops, the time of their consecration, and the value of the different sees, as rated in the King's books, and also according to the rentals as stated for the year 1814, may perhaps be interesting to some of your readers. There are, in England, two Archbishops, (those of Canterbury and York) and 25 Bishops; all of whom except the Bishop of Sodor and Man, have a seat in the House of Lords.

ARCHBISHOPS AND BISHOPS OF ENGLAND.

Province of Canterbury.		Consecrated	King's Books	Present income
Canterbury, Archbishop,	Dr. Ch. M. Sutton,	1792	2815 17 11	20,000
London, Bishop,	Dr. William Howley,	1813	1119 8 4	9,000
Winchester,	Dr. Brownlow North,	1771	2793 4 2	16,000
Ely,	Dr. B. Ed. Sparke,	1809	2134 18 5	12,000
Salisbury,	Dr. John Fisher,	1803	1367 11 8	6,000
Worcester,	Dr. F. H. W. Cornwall,	1797	1049 16 3	6,000
Lincoln,	Dr. Geo. Tomline,	1787	894 10 1	5,000
Norwich,	Dr. Henry Bathurst,	1805	899 18 7	4,000
Oxford,	Dr. Edward Legge,	1815	334 16 4	3,000
Hereford,	Dr. George I. Huntingford,	1802	768 16 6	4,000
Litchfield and Coventry,	Dr. James Cornwallis,	1781	539 18 2	6,000
Exeter,	Dr. Geo. Pelham,	1802	500 0 0	3,000
Rochester,	Dr. Walker King,	1808	358 3 2	1,500
Chichester,	Dr. John Buckner,	1797	677 1 3	4,000
Bath and Wells,	Dr. Richard Beadon,	1789	531 1 3	4,000
Gloucester,	Dr. Henry Ryder,	1815	315 17 2	1,200
Peterborough,	Dr. John Parsons,	1813	414 19 11	1,000
St. David's,	Dr. Th. Burgess,	1803	457 1 10	5,000
St. Asaph,	Dr. John Luxmore,	1807	187 11 6	6,000
Bristol,	Dr. Wm. L. Mansel,	1808	338 8 4	1,000
Bangor,	Dr. J. W. Vandeindie,	1800	131 16 4	5,000
Landaff,	Dr. Herbert Marsh,	1816	134 14 1	900

Province of York.

York, Archbishop,	Dr. Edward V. Vernon,	1791	11609 16 2	24,000
Durham,	Dr. Shute Barrington,	1769	2821 1 5	24,000
Chichester,	Dr. Geo. H. Law,	1817	420 1 8	1,000
Carlisle,	Dr. Samuel Goodenough,	1817	404 4 1	3,000
Sodor and Man,	Dr. Geo. Murray,	1813		

In the established church in Ireland, there are four Archbishops (those of Armagh, Dublin, Cashel, and Tuam,) and eighteen bishops; four of whom are representative members of the House of Lords.

ARCHBISHOPS AND BISHOPS OF IRELAND.

Province of Armagh.		Consecrated	Consecrated
Armagh, Abp.,	Dr. William Stuart,	1800	1796
Meath, Bp.,	Dr. Th. L. O'Beirne,	1795	1807
Kilmore,	Dr. Geo. de la P. Beresford,	1811	1801
Dromore,	Dr. John Leslie,	1811	1794

Province of Dublin.

Dublin, Abp.,	Dr. Euseby Cleaver,	1789	1813
Kildare, Bp.,	Dr. Ch. D. Lindsay,	1802	

Province of Cashel.

Cashel, Archbishop,	Dr. Ch. Brodrick,	1801
Waterford & Lismore,	Dr. R. Bourke,	1813
Limerick & Ardfer,	Dr. Ch. Warburton,	1806
Killaloe & Kilfenora,	Dr. (Lord) R. Tottenham,	1804
Cork & Ross,	Dr. Th. Lawrence,	1807
Cloyne,	Dr. William Bennet,	1790

Province of Tuam.

Tuam, Archbishop,	* Dr. William Beresford (Lord Decies),	1794
Clontarf & Kilmacduagh, Bishop,	* Dr. Chris. Butson,	1804
Killalla & Achonry,	* Dr. James Verschoyle,	1810
Elphin,	Dr. P. le P. Trench,	1802

* Representative Bishop for the fourteenth session of Parliament.

For the Boston Recorder.

CONCERT OF PRAYER.

When the distant blue mountains, that rise in the west,
Are ting'd with the sun's purple rays;
And the hour that is sacred to silence and rest,
Is hail'd in the raptures of praise.
How sweet does the incense of India arise,
At this still, sacred hour of even!
And Africa's offering ascend to the skies,
To the Almighty Ruler of Heaven!
In the rude western wilderness, distant afar,
Where the savage yell once rent the air,
Is seen fast arising—holy Bethlehem's star,
And is heard the sweet Concert of Prayer.
Ah! who can indulge in the pleasures of mirth!
When Christendom raises her voice
For the spread of the kingdom—that kingdom on earth,
In which angels of Heaven rejoice.

From Poulson's Daily Advertiser.

CHRISTIAN INDIAN MARTYR.

Bethlehem, Jan. 23, 1819.

Mr. Poulson.—The enclosed sketch of the life of a Christian Indian named Joshua, who, in the year 1816, was condemned and executed by order of the prophet Tecumseh, as an associate in witchcraft, is by permission, copied from a manuscript written by an intelligent friend of mine; by giving it an insertion in your paper you will oblige
Yours, very truly,

Note. "This Indian, (Joshua,) of the Mohican Tribe, was born in the year 1741, at Watquatnack, an Indian village bordering on the Connecticut River, in New-England, where the brethren at that time had a mission; but the white people sometime after becoming troublesome on account of the land occupied by Indians, which they wanted for themselves, and finally did take from them; the Indian converts, 54 in number, besides their children, emigrated, on invitation of the brethren, to Bethlehem, in Pennsylvania, and afterward settled on a tract of land purchased by the brethren for the purpose, about 27 miles distant from that place. Here they built a town, which was called Gnadenhuetten.

"The father of the Indian Joshua, who bore the same name, was one of the first Indians who were baptized at Bethlehem, in the year 1742. Count Zinzendorf himself, together with the missionary Butner, officiated on the occasion. This Joshua, the father, was from the time of his baptism, unto his death in 1773, a faithful and useful member of the church, being both a national assistant or warden, and an interpreter of the sermons preached to the Indian congregation;—see Loskiel's History of the Mission of the United Brethren among the Indians in North America, part iii. page 109. Joshua, the son, above alluded to, was brought up in the fear of the Lord, and had from his childhood been within the pale of the Society. He had a genius for learning both languages and the mechanical arts; was a good cooper and carpenter, could stock a gun nicely, and no one excelled him in building a handsome canoe. He also, with a little assistance of the missionary of the place where he dwelt, (Wyalusing,) made a spinnet for the use of the congregation, and was the chapel musician, while they resided there, having learnt to play on this instrument, and the organ, at the time when the Christian Indians were stationed at Bethlehem, in the years 1766, 57, and 58, during the continuance of the war between the English and French. He spoke both English and German well, and could write letters in either of those languages, especially the latter. He was very fond of reading in the Bible, Testament,

and other religious books. The murder of his two beloved and only daughters, (between the ages of 14 and 18 years,) by Williamson's party, at Gnadenhuetten, on the Muskingum, in 1782, was a hard thing for him to bear. Often, very often, has he been seen shedding tears on this account, though he was never heard to utter a revengeful sentiment against the murderers. He, however, could not conceal his astonishment, that a people who called themselves Christians, and read the Scriptures, (which he supposed all white people did,) could commit such acts of barbarity, and was firmly persuaded, that if all the Indians had the Bible, and could read it, as the converted Indians could, they would be a better people. In later years he served as a chapel interpreter to the Christian Indian flock, on the White River, until the artful Shawnee Prophet Tecumseh, who was an enemy to the preaching of the Gospel to the Indians, declared him an associate in witchcraft, which brought him to the pile. While under torture, and as long as life remained in him, he prayed most fervently to God, his Redeemer, though, as the Indians who were present at his martyrdom said, he did it in a language which they did not understand, (probably in German.) He expired on the burning pile, aged 65 years."

DEAF AND DUMB.

Extract from the first Report of the National Institution for the Education of Deaf and Dumb Children in Ireland; established May 18, 1816:

"It is hardly to be expected that those who are accustomed to judge of the exercises of the mind, through the medium of language alone, should form a just conception of the intellectual capacities of the Deaf and Dumb. The cultivated uses and alertness of their sense of vision, improved by early habits of reliance on its information, and associated with almost every mental process, lay open avenues of instruction which even the philosopher explores with wonder and pleasure. The examples are numerous, in which instruction through the organs of sight has redeemed Deaf and Dumb persons, of a teachable age, from the lowest degradation, to very high intellectual attainment. One instance of this kind may be cited. Massieu, a pupil of the Abbe Sicard, was born a peasant in the neighborhood of Bordeaux. His youth had been spent entirely in the mechanical employment of tending a flock, without any attempt having been made to cultivate his reason. At the age of sixteen, when the Abbe took him into his school, he was strictly 'a man of the woods, untinctured with any habits but such as were merely animal; astonished and terrified at every thing. His clouded and inexpressive countenance; his doubtful and shifting eye; his silly and suspicious air; all seemed to announce, that Massieu was incapable of any instruction. But it was not long till he began to inspire his teacher with the most flattering hopes.' After he had made a certain progress in the cultivation of language, (which was taught him in the figurative manner adapted to his apprehension,) the Abbe required of him one day a definition of Time. It is a line, he replied, which has two ends; a path which begins at the cradle, and terminates in the grave. To the question, What is Eternity? he replied, It is a day without yesterday or to-morrow; a line which has no end. The Abbe enquired of him, What is a revolution in a state? He answered, It is a tree whose roots usurps the place of its trunk. What do you understand by gratitude? resu-

med the Abbe; Gratitude, said his pupil, is the memory of the heart. When the existence and attributes of God were disclosed to Massieu, he cried, with an enthusiasm which would have done honor to the genius and piety of Newton—*Al! let me go to my father, to my mother, to my brothers, to tell them there is a God; they know it not. That he afterwards acquired very just notions of the Governor of the Universe, may be proved by his answer to the question proposed to him by Sir James Mackintosh; Does God reason? After some consideration, he replied, Man reasons because he doubts; he deliberates, he decides: God is omniscient, he knows all things, he never doubts; he therefore never reasons."*

INDIAN BENEVOLENCE.

And the Sagacity of his Dog.
Extracted from a work, entitled "Letters from an American Planter on Cultivation."
"In the county of Ulster, in the neighborhood of Pennsylvania, lived a man whose name was Le Fevre; he was the grandson of a Frenchman, who was obliged to fly his country at the revocation of the Edict of Nantes. He might well have been called the last of mankind, for he possessed a plantation on the very verge of the valley towards the Blue Mountains, a place of refuge for animals of the deer kind.
"This man, having a family of eleven children, (a thing by no means uncommon in that country,) was greatly alarmed one morning at missing the youngest, who was about four years of age—he disappeared about ten o'clock. The distressed family sought after him in the river, and in the fields, but to no purpose. Terrified at an extreme degree, they united with their neighbors in quest of him. They entered the woods, which they beat over with the most scrupulous attention. A thousand times they called him by name, and were answered only by the echoes of the wilds.—They then assembled themselves at the foot of the Mountain of Chataguiets (or Chesnut trees) without being able to bring the least intelligence of the child. After reposing themselves for some minutes, they formed into different bands—and night coming on, the parents in despair refused to return home, for their fright continually increased by the knowledge they had of the mountain cats, an animal so rapacious, that the inhabitants cannot always defend themselves against their attack. They then painted to their imagination the horrid idea of a wolf, or some other dreadful animal, devouring their darling child—'Derick, my poor little Derick! where art thou?' frequently exclaimed the mother, in the most poignant language—but all was of no avail. As soon as day-light appeared, they renewed their search, but as unsuccessfully as the preceding day. Fortunately an Indian, laden with furs, coming from an adjacent village, called at the house of Le Fevre, intending to repose himself there, as he usually did on his travelling through that part of the country.
He was much surprised to find no one at home but an old Negro, kept there by her infirmities. 'Where is my brother?' said the Indian. 'Alas!' replied the Negro woman, 'he has lost his little Derick, and all the neighbourhood are employed in looking after him in the woods.' It was then 3 o'clock in the afternoon—'Sound the horn,' said the Indian, 'try and call my brother home—I will find his child.' The horn was sounded; and as soon as the father returned, the Indian asked him for the shoes and stockings that Derick had worn last. He then ordered his Dog, which he brought with him, to smell them, and then, taking the house for his centre, he described a circle of a quarter of a mile, semi-diameter; ordering his Dog to smell the earth wherever he led him. The circle was not completed, when the sagacious animal began to bark. This sound brought some feeble ray of hope to the disconsolate parents. The Dog followed the scent and barked again; the party pursued him with all their speed, but soon lost sight of him in the woods. Half an hour afterwards they heard him again, and soon saw him return. The countenance of the poor Dog was visibly altered; an air of joy seemed to animate him, and his gestures seemed to indicate that his search had not been in vain.
'I am sure he has found the child!' exclaimed the Indian.—But whether dead or alive, was at present the cruel state of suspense. The Indian then followed his Dog, who led him to the foot of a large tree, where lay the child in an emaciated state, nearly approaching death.
He took it tenderly in his arms and hastily carried it to the disconsolate parents.
Happily, the father and mother were in some measure prepared to receive their child.—Their joy was so great that it was more than a quarter of an hour before they could express their gratitude to the kind restorer of their child. Words cannot express the affecting scene. After they had bathed the face of the child with their tears, they threw themselves on the neck of the Indian, whose heart in union melted with theirs. Their gratitude was then extended to the Dog—the animal, who, by means of his sagacity, had found their beloved offspring; and conceiving that, like the rest of the group, he must now stand in need of refreshment, a plentiful repast was prepared for him, after which, he and his master pursued their journey; and the company, mutually pleased at the happy event, returned to their respective habitations, highly delighted with the kind Indian and his wonderful Dog.

Imperial Benevolence.

From Sedan we learn the following anecdote:—As the Emperor of Russia was travelling some time since from Paris to that town, in a very plain travelling carriage, he perceived a little peasant-boy get up behind; after some time his majesty said to him—'My boy, why do you get up behind my carriage?' To which the little fellow replied—'Because, Sir, I want to get to Sedan as quick as possible.' 'And what do you want to do at Sedan, my boy?' 'To see the Emperor Alexander, Sir.' 'Indeed! and pray what makes you so desirous of seeing the Emperor?' 'Because, Sir, I heard that he is a very good man, and loves the French.' 'Well, my little fellow, you see him before you.' The poor boy, quite confused, got off the back of the carriage, and burst into tears; the Emperor, however, re-assuring him, made him retake his place, saying they should travel together. By the time that they had reached Sedan, the Emperor became so taken with his little companion, that he asked him if he would go to Russia with him, to which the latter replied 'Most willingly;' 'then (said the benevolent Alexander,) as Providence has placed you in my hands, your future fortunes shall be my care.' Accordingly the fortunate young rustic left Sedan as one of the Imperial Suite.

Anecdote.—A certain benevolent Quaker in N. York was asked by a poor man for money, as charity, or for work. The Quaker observed—'Friend, I do not know what work I can give thee to do. Let me see, thou mayest take my wood that is in the yard, up stairs, and I will give thee half a dollar.' This the poor man was glad to do, and the job lasted him till about noon, when he came and told him the work was done, and asked him if he had any more to do. 'Why, friend, let me consider, said the Quaker: Oh! thou mayest take the wood down again, and I will give thee another half dollar.' 'Quere. Did not the Quaker do the poor man more good than if he had given him the money without carrying the wood?

A GOOD DEVISED.—COTTON MATHER.

For the Boston Recorder.
CHRISTIAN ZEAL.

There is something grand in the views of the most obscure and insignificant Christian, if he can be called obscure and insignificant, whose repentance was hailed with joy in heaven, whose path is watched by heavenly beings, and whose triumphant entrance into heaven will be honored by those angels who lead us to the bosom of the church above. Thus, though I were as poor, as wretched, as unnoticed as Lazarus at the rich man's gate, I would never give myself to sluggish indolence from an idea of my insignificance. The weakest Christian has a noble and glorious object in his eye. It is not merely the salvation of his own soul, it is not the salvation of the souls of his family; he does not cast a glance of compassion on the perishing ruins of humanity in his own town, and look no farther; the wide bounds of his country do not and cannot confine his expansive benevolence—he looks abroad over the surface of the whole earth, and his heart sympathizes with every groaning sufferer. For the shivering Greenland he has a brother's feelings. He looks with the tenderness of a kindred heart on the sooty African, sweltering in the flames of his burning sands, or snarling under the lash of usurped authority. The distant Indian, tormented by the cruelties of absurd superstitions, is the object of his kind commiseration. Wherever is one, who bears the image, though a deformed abused image of God, there he finds a brother; as such he acknowledges him, and feels towards him. He views him as the work of the same Creator, as the child of the same Father, and made of the same blood; as fallen in the same misfortunes, as hastening to the same spiritual world, and as capable of the same eternal pleasures and exposed to the same endless woes. He forgets that that man is an African and a slave; that he is an Indian and a victim to cruel superstition. He calls him neither an Englishman nor a Frenchman. It is all alike to him. Christian benevolence scorns the barriers which human selfishness has formed, and knows no geographical or national divisions. He never goes to the throne of grace, but he remembers the sufferings of every land, and the most despairing prisoners in the dungeon of Algerine despotism, and the most helpless slave of West Indian inhumanity, has the sympathy and the prayers of the most unknown Christian who comes to the throne of grace. In his plans of benevolence to he takes a wide range, and extends his charitable views to distant lands. Such a boundless benevolence heaven has beheld in the present day. We see the disciples of Christ, in the very interior of New England, and in its obscurest corners, weeping over the sorrows of the afflicted in a remote country, though wide oceans and vast continents may remove them from their observation. We see them cheerfully contributing from even a subsistence to impart to them the means of grace, and some of the comforts of life. Indian orphans find benefactors in a land of which they have scarcely heard. Such is the spirit of Christian philanthropy—a spirit as noble as that which ever inspired the friends of mankind—a spirit, becoming the disciples of Him, who came not to be ministered unto, but to minister and to give his life a ransom for many. Cannot such a spirit rescue religion from contempt? Let such a spirit be felt, and assiduously cherished, and the church will awe into reverence, and melt into love, the whole earth. Her light will shine like the rising sun, and if any still escape her influence, they will fly from observation, or put on the appearance of religion, and maintain a decent correctness, like the thief that steals only by night, and hides himself by day; or then assumes the tone and manners of honesty. Let me never say I can do nothing, it is in vain for me to attempt any service for the church, my prayers are unavailing, my contributions must be exceeding small and unacceptable, my influence is unfeeling, my example is too humble and obscure to do good; ignorance and obscurity, and poverty, all forbid me to hope that I may be useful to the church. What if a private soldier in a large army should say I am of no importance, and should then retire from the field. He would be hung probably for desertion, and yet his crime would not really be greater than that of those who sit down in indolence, and do nothing for Christ. The most obscure Christian never can know how much good he may do. The world may smile at the greatness of the Christian's designs, and at the insignificance of his little contributions, but when they see all these little gifts collected together in one treasury, they will gaze with admiration at the vastness of the sum. Thus a thousand little fountains, scattered over the surface of an extended and unexplored country, pour forth their diminutive rills; you would think they would soon be lost, and be seen no more; but no! they unite together, a brook is formed, this unites with others, and a larger stream hurries on with a stronger tide; till, at length, you stand by the side of a mighty river, that rolls a full, majestic flood to the sea, and continues to flow with undiminished fulness as long as you stand and gaze.—What if one of those fountains should withhold its stream, because it was so small, then might that mighty river decaying, drying up; verdure would forsake its banks, sterility would succeed. Famine would rage, and horrid desolation would reign in a country once thronged with life, and adorned in luxuriance and beauty. Let no Christian then say he can do nothing, unless he is willing to leave the earth at once in complete subjection to every malignant fiend of darkness, and to all the misery which vice occasions. Every time he prays, 'Thy kingdom come,' let him ask what he should do to advance that kingdom, and to hasten the time when God's will shall be done on earth as it is done in heaven.

Honour and Generosity.

A poor man, who was door-keeper to a house in Milan, found a purse which contained two hundred crowns. The man who had lost it, informed by a public advertisement, came to the house and giving sufficient proof that the purse belonged to him, the door-keeper restored it. Full of joy and gratitude, the owner offered his benefactor twenty crowns, which he absolutely refused. Ten were then proposed, and afterwards five; but the door-keeper still continued inexorable; the man threw his purse upon the ground, and, in an angry tone, cried, 'I have lost nothing at all, if you thus refuse to accept of my gratitude.' The door-keeper then consented to receive five crowns, which he immediately distributed among the poor.—L. Methodist Mag.

TRACT ANECDOTE.

A man who had been notorious for wickedness, and on whose heart the most solemn providence seemed to make no impressions, meeting accidentally with a Tract, read it: he soon after became thoughtful; and he, who had never been seen to weep, shed tears of contrition for his sins, prayed to God for mercy, and became a changed character. He is now a zealous friend to the cause of God. He can seldom hear of the name of a Tract, without weeping. Having some sent him from a Tract Society, he rejoiced as one who had found great spoil.—'These' (said he,) 'are of greater worth than worlds. I can recommend them to others, from what I have experienced of their value.' He desires no greater honor than to be a servant to the Tract Society.

Spiritual advantage.—Want of spiritual comfort is often attended with spiritual advantage. A person who walks in the dark, is usually the more cautious and careful where and how he treads.

Preacher's Manual.
CHARLES EWER, Bookeller, No. 51, Hill, has in press, and will publish, course of the present month.
The Young Preacher's Manual, containing Claude's Essay on the composition of a sermon, abridged; Gregory on the composition of a Sermon; Raynolds on the delivery of a Sermon; Fenelon's Dialogues on the Pulpit; Brown's Address to the students in Divinity; and probably some from other works on the same subjects.
A List of Books, to aid young Preachers in the selection of a Library, will probably be soon published.
The whole to be revised by F. A. B. D. Bartlett Professor of Sacred Theology in the Theological Seminary at Andover.
The above work will be handsomely printed on fine paper with good type, and will be priced in one volume octavo, of 460 pages at \$1.50. The price to subscribers will be two dollars, boards, and two dollars & 25 cents bound. Those who may be desirous of possessing the work, are respectfully requested to send their names to the publisher, without delay.
Just received, and for sale, price 25 cents.
Memoirs of Simeon Wilhelms, a native of the Susco country, West Africa, who died at the House of the Church Missionary Society, London, Aug. 20, 1817, aged 17 years. Together with some accounts of the Superstitions of the inhabitants of West Africa.
Published and for sale at above.
Memoirs of the Life and writings of Claudius Buchanan, D. D. price \$1.25. Law's Serious Call to a Devout & Holy Life, \$1.25, with a great variety of new, and interesting Religious Publications.

NOTICE.
THE subscriber proposes to open a school in the neighborhood of the South West house in Andover, for the instruction of Ladies in Reading, Spelling, Writing, Arithmetic, English Grammar, Geography, Rhetoric, Composition, and such other branches of education as are usually taught in similar schools. M. NEWMAN.
NOW IN THE PRESS.
And to be published immediately, 'The Christian,' instructed in reading, and in the principles of religion, for the use of Sabbath Schools by Wm. PAYLEY, D. D. Accommodated to the generation in the United States, with an address to Teachers. Likens.
Selecta e Profanis Scripturis, adjecta Nova Editio expurgata et emendata. March 6. M. NEWMAN.

FOR SALE BY
J. BUMSTEAD & SON,
At No. 22, Cornhill.
FRINGES—Elegant French silk Ball, Ball, silk and worsted do.; gimp heavy plain worsted and cotton Fringes, of almost any form and colour.
BED-TICKS—Fine English Linen and fine American Cotton.
FEATHERS—Live Geese, Russia and DOWN—Fine white, do. grey.
SUNDRIES.—Cushions, Feather Beds, Mattresses, Pew Cushions, green and red Moreens, Bindings, Cords, Tassels, &c. &c.

Old Colony Collection.
THIS day published and for sale at the Store of JAMES LORING, No. 2, Cornhill, the 12th and 18th numbers of the Old Colony Collection of Anthems, containing Handel's Dettingen Te Deum; The Elol or Death of Chas. &c. This last piece was presented to the Mass. and Hayden Society by Mr. Phillips, in a visit to Boston. Previous numbers for sale above. March 6.

Scotch Lawns, for 3s. 9d. a yard.
JAMES BREWER, No. 64, Market-street, recently received a quantity more of cheap LAWNS, which are going rapidly. Also, A lot of elegant Furniture Cases, which are offered uncommonly cheap. M. M.

NOTICE.
B. SHEPARD & SON, have taken into their partnership Mr. THOMAS S. NELSON. Their business will in future be conducted under the firm of SHEPARD & NELSON. Wrentham, Jan. 19, 1819.

Cord Wood, &c.
A QUANTITY of Canal and Eastern Wood, of good quality, will be disposed of to suit and others by retail or otherwise, to make up for repairs rendered necessary by the late tide, by EBENEZER SMITH, Mill Pond Wharf. Who has for sale, clear Joist, 3 inch cut deck Plank, deep flooring Joist, Nest Cases, Barrels, Rum Hhds. W. O. Heading, and assortment of seasoned Lumber.
To Let—A Tenement and Shop. 31s. M.

Elegant and Low-priced Furniture.
Cheaper than ever.
SAMUEL BEAL,
HAS on hand, and offers for sale, as large and extensive an assortment of FURNITURE as can be found in this State, and to say the least as CHEAP as at any place in Boston.—viz.
3 elegant Couches, covered with Mahogany and green Morocco; 10 Sofas, do. do. do.; 20 Sofas and Sofa Bedsteads; Easy Chairs; 20 Sofas; 88 Bureaus; 24 pair Card Tables; 200 do.; 148 Mahogany and stained-wood stands, comprising high, field, low post, and Cot Bedsteads; 130 Mahogany and stained-wood Dining and Pembroke Tables; 45 Stands; 28 Work Tables, with and without drawers; 46 Mahogany and painted Wash Stands; Secretaries, with or without glass doors; Cabinets, and Toilet Tables; Looking Glasses; Russia Fire Sets; Portable Desks; 1500 Cans from 50 cents to \$3 each.
Constantly on hand, a great variety of Bedsteads, from \$15 to \$40 each. 2500 wt. Iron Sea-bed, common Geese and Russia Bedsteads. P. S. The principle part of the above has been purchased within 90 days, at the lowest terms for cash, and from some of the first factories for workmanship.
Town and country customers are respectfully invited to call and examine for themselves; they may depend that every article mentioned above can and shall be sold cheap.
N. B. Cabinet Makers are informed of ready market for their Furniture and cash paid delivery. copfw. Feb. 26.

Williams' ANATOMICAL MUSEUM.
No. 6, School-Street.
Is now enriched with his beautiful Female Preparation, so highly commended by Medical Professors, which has recently been exhibited New York and Philadelphia, and which excites the admiration of every spectator.—The Museum now contains 22 preparations, representing a merous dissections of the human frame, the whole is computed to be the most extensive collection in the United States.
Hours of attendance, for Gentlemen, from A. M. till 5 P. M. every day in the week, (Sundays excepted), which is reserved exclusively for the Ladies, who will be attended by WILLIAMS. The above preparations were made solely by Mr. W.
Tickets of admission, at 75 cts. each, may be had at the Museum, and at the Shakespeare circulating Library, No. 25, School-street. Feb. 26.